



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

energy obesity

by Rufus E. Miles, Jr.

(The following is a condensation of an article which first appeared in the December 1980 issue of "The Futurist," Volume XIV, No. 6, published by The World Future Society, 4916 St. Elmo Avenue, Washington, DC 20014.)

The control and imaginative use of energy has been the basis of all civilized societies. Throughout history, humanity has regarded energy as an unmitigated blessing. It has been assumed that the more energy any society had at its command, the more fully it would flower. That there might come a time when energy would become so abundant that its negative effects might outweigh its positive values is an idea that has never been entertained by most people, even persons we regard as profound thinkers. A few iconoclasts, such as Lewis Mumford, have tried without notable success to awaken us to the deleterious effects of too much energy. Now circumstances make us more receptive to Mumford's warnings.

The transition to a renewable energy society will be profound, and for many it will be traumatic, but the extent of the trauma will depend in major degree on people's attitudes. If they treat the new era of energy conservation as an ordeal to be endured or as an inconvenient detour from the superhighway of our high-energy society, they will be doomed to live out their lives in unhappy frustration. But if they see it as not only necessary but wholesome and healthy, as many will, they can become enthusiastic about what they perceive to be a permanent directional change in the momentum of our society.

It is my thesis that we have, as a society, become fat, flabby, and subject to all the perils of obesity. Collectively, we face the prospect of social heart attacks, arterio and atherosclerosis, and inability to perform at anywhere near our full potential. If we understand this and are prepared to regard the adjustments that are necessary as giving us the probability of becoming stronger, more vital, and healthier members of a society that should have a much greater life expectancy than our current phase of civilization, the potential trauma can be converted into an exhilarating experience.

Let me attempt, briefly, to show why our current levels of energy consumption have deeply torn the fabric of our society and why smaller quantities of energy at higher prices will turn us in a healthy direction. Even if we could figure out how to get endless amounts of energy at moderate cost it would, I contend, cause our society to come apart at the seams even more than it is now.

Beneath the drama of traditional history, the nineteenth century can be characterized as an era of transition from the hundreds of millennia during which people lived within the earth's current energy budget to one of burning the earth's energy capital--the storehouse of fossil fuels, compared to which all the world's precious gems are of insignificant value. And the twentieth century will be labeled by future historians as a period of wild profligacy in the heedless waste of these precious energy reserves.

Few sociologists, economists, or historians have placed the blame for the social deterioration of the mid-twentieth century where it belongs--primarily, but by no means exclusively, on the overuse of energy. It seems fair to say that the massive use of these irreplaceable fuels, together with the inventiveness of the human mind, has had the following seven profound effects (as well as others) on American society and, to a lesser degree, on other modernized societies:

1. It has converted them from being predominantly agricultural and rural or village-centered to being technological and urban-centered.
2. It has enormously increased the number of occupational specialties and made correspondingly difficult the coordination and control of the work of the specialists; it has, in a word, created societies composed of fragmented people.
3. It has sharply reduced the contributions of children to family life and correspondingly weakened the institution of the family.
4. It has rendered obsolete many of the former functions of villages, communities, and neighborhoods.
5. It has substituted corporate and government bureaucracies as the dominant institutions of so-called "modernized societies."
6. It has greatly increased the difficulties of societal management and increased public dissatisfaction with governmental management.
7. It has caused the high-energy societies it produced to become vulnerable to many types of social breakdown...

Mobility (or, to use a recently coined word, "automobility," has come to be the number one symbol of American superiority over all earlier civilizations and over the non-modernized world, with little or no recognition of the high price we are paying for our high-speed, high-rise, "hyped-up" style of life. The price is a fragile social structure and shallow psychological and emotional roots. Personal control of a 350-horsepower automobile is equivalent in energy terms to the power of an Egyptian pharaoh with 350 horses or 3,500 slaves at his command. The democratization of such power has established such a strong hold on the motorists of high-energy societies that

it is like a narcotic addiction. Many addicts will have severe withdrawal symptoms when they are faced with the necessity of getting along with a very modest stable of horses and relatively few slaves...

Of all the victims of high-energy social structure, none is more unsettling than the weakened institution of the family. High-energy societies all have predominantly monetary, contractual, and wage economies in which children are not productive assets but expensive burdens who often do not yield the psychological fulfillment that parents hope for. The higher the per capita consumption of energy, the longer the average period of dependency of children, youth, and young adults, and the higher the percentage of time youths spend away from their families with peer groups. At the other end of the age spectrum, social security and company pension schemes finance independent livelihoods for grandparents, effectively separating most of them from their children and grandchildren. Each generation associates primarily with its peer group. Family linkages become progressively weaker.

Until modernized societies developed, the vast majority of all people in history spent the majority of their time and had the majority of their interrelationships in a family context. In most of the world, this is still true. Children learned from an early age to help their parents earn a living whether it was by doing chores on the farm or by helping in small crafts and family enterprises. They learned to accept responsibility as a normal part of life, and, in fact enjoyed the process until it became second nature to them.

With the substitution of machines powered by fossil fuels for virtually all the work that children used to do, children were converted from economic assets to expensive luxuries, more expensive than Cadillacs. Not only did most parents pay less attention to their children, but the children failed to learn until they were employed adults--and many of them have not even learned yet--the meaning of reciprocity of responsibility. Few historians or sociologists have identified reciprocity of responsibility as a key factor in the stability of every society.

Many adults now feel no responsibility for aged parents--they believe that the state has primary responsibility for their support and medical care, and, to make matters worse, the

erstwhile children object increasingly to paying the taxes that are necessary if the state is to support them. We have developed a society in which both family and social responsibility have appallingly degenerated...

Communities and neighborhoods, too, have become casualties of high-energy, high-rise, high-speed societies. At their best, communities and neighborhoods become extensions of families in their reciprocity of concern for one another. Members of genuine communities have a bond and a mutual loyalty. But high energy consumption has a powerful centrifugal effect on these communities and neighborhoods. The automobile, in particular, has had a devastating effect upon them...

High-rise apartments and suburban sprawl have taken the neighborliness out of neighborhoods. The sociability that used to come from meeting one's neighbors while walking is not possible when each is encased in a two-ton car, or even a VW rabbit.

The failure to learn social responsibility in a family context means that as communities and neighborhoods are torn apart by thruways, shopping malls, circumferential highways, and other manifestations of extremely high energy consumption, the social glue that used to hold communities and neighborhoods together--the glue of human cooperation and mutual responsibility--is no longer sufficient to maintain healthy communities. Individuals become rootless and society starts unraveling.

That is what we have been witnessing. And that is what must be overcome if our civilization, in modified form, is to survive. Too much energy has given our society a chronic illness--what I have labeled energy obesity.

Leaving aside all ecological comparison, despite their great importance, and concentrating solely on the suitability of various energy sources for the achievement of a manageable, decentralized society, solar energy is clearly superior to all others. Solar energy--using the term in its broadest sense to include the conversion of biomass, wind, and flowing water, as well as the direct thermal energy of the sun--is more widely distributed throughout the world than any other form of energy. It can be converted in numerous ways in millions of localities and does not require large centralized bureaucracies to develop and manage it. Oil--the fuel that we are exhausting most rapidly--

is the next most compatible with decentralized and manageable communities provided it is distributed with that purpose in mind. Unfortunately, it usually is not. Besides its limited and declining supply in relation to demand, it is very unevenly distributed among the nations of the world, and within nations. The unevenness of the distribution of petroleum reserves will obviously be one of the most serious sources of international tension for decades to come. On a lesser scale, much the same is true of natural gas as is true of oil. Coal is not well distributed, either. It ranks fourth in its adaptability to a decentralized form of society. On the basis of the criterion, however, it has the distinct advantage over nuclear energy of being suitable for use in systems of efficient co-generation of electricity and low-temperature industrial and commercial heat that can be built as moderate-sized units in thousands of decentralized locations.

Nuclear energy can be produced only in huge generating units and is clearly incompatible with a decentralized, manageable society. The more we depend on nuclear energy, the more centralized our society will become and the more our society will be placed in the hands of the "nuclear priesthood"...

In terms of promoting the psychological health of families and the social health of communities, therefore, a maximum effort should be made to combine energy conservation and the development of solar energy for low-intensity heat. This will move us toward a more durable and renewable society, and one that will provide greater nourishment for the human spirit.

My vision of, and hope for, a lower-energy future does not mean a reversion to the shape and structure of society when we used half (or less) as much energy as we are using today. Such reversion is impossible and would not be desirable in any event. Increasingly, we shall seek and find ways of using energy more imaginatively and efficiently, as we have been doing in the fields of communications, electronics, computer technology, microbiology, and microtechnologies of many kinds. Major developments in microscience require only a fraction of the energy that it would take to construct colonies in space, and the potential benefits to the human race seem vastly greater. And as these and other low-energy developments occur, we shall see significant changes in individual and social values and institutions...

Our largest cities have reached their maximum manageable size and are declining. Small and medium-sized cities are the wave of the future... On the land, we shall be witnessing, in the next decade or so, a peaking of agribusiness because of its great waste of energy and inattention to the preservation of the soil. There will be a gradual displacement of some of its parts by smaller farms and gardens near where the food is consumed, reducing the energy required for the long chain from food producers to remote consumers. This will also reduce the shameful perversion of agriculture into a manufacturing process.

These changes will not come about easily or continuously but with much difficulty. The worshippers of the God of Growth, with great financial assets and governmental support, as well as the momentum of ideological tradition, will use all the resources at their command to maintain the belief that energy growth is essential to the national welfare. These growth enthusiasts will win battles, but in the end they will lose the war. They will lose the war because the human spirit thirsts for more than they have to offer. It is now beginning to thirst for more quality than for quantity.

Beyond the pragmatic adaptation to declining supplies of energy will come a new ethic. It is my belief that we are moving more rapidly than we realize toward the acceptance of this new ethic. It is being assembled in bits and pieces. Not all parts of it have yet gained equal acceptance. Let me state the ethic in the form of five propositions:

1. Man is a fragile and dependent species. Man, as a species, must carefully preserve and replenish the biosphere or he will perish.
2. Diversity is nature's first line of defense against evolutionary retrogression. Extremes of energy use and human population jeopardize the earth's diverse ecosystems and extinguish great numbers of species. If continued, they will end biological evolution.
3. The survival of human societies depends heavily on the strength of the small cohesive units of family and community. Massive energy consumption has a strong centrifugal effect on both institutions, and is inimical to further social evolution.
4. The special human values of open, democratic societies are vitiated by the centralization

and bureaucratization that result from very high energy use. The essence of open societies can only find expression through the cooperative action of people in manageable communities, not through large bureaucratic hierarchies.

5. Open societies can develop durable foundations only by emphasizing the quality of human relationships, not growth in the consumption of goods and energy beyond the essentials for health; by conserving the natural and physical resources of the earth; and by assuring a fair distribution of both employment and the essentials of life, as well as universal opportunity for education, health, the arts, and recreation...

I have deliberately emphasized the ethical motivation, because once people understand it, there is no limit to the ways in which it can stimulate the imagination and make people realize that there is no point to bemoaning what their governments fail to do, or do wrong; the place to begin is in one's family and community. The leadership that will guide us successfully into the civilization of tomorrow will be a bottoms-up leadership, not a top-down leadership. I cannot emphasize too strongly that we are going through a period of change in social ethics and mores in which it must be a minority of perceptive people who will have to do the leading...

Adjusting to a lower energy level does not necessarily mean hardship and discomfort. It can mean a society that changes its preoccupation from compulsive consumption to a slow but steady improvement in the quality of human relations and the nurture of the biosphere. This is the direction in which I believe we are slowly and inexorably moving despite what are bound to be occasional setbacks. I can see the green shoots of that new civilization developing. I hope they gain a firm foothold before they are trampled to death by the dinosaurs of mammoth industrial and government hierarchies that will some day die of their own excessive size and inability to adapt to a changing world.

Rufus E. Miles, Jr., is a senior fellow at the Woodrow Wilson School of Public and International Affairs, Princeton University. He is the author of Awakening from the American Dream (Universe Books, 1976). He has also served as president of the Population Reference Bureau and has been a member of the President's Advisory Council on Management Improvement. His address is 136 Randall Road, Princeton, New Jersey 08540.

News from Communities

RABBITY HILL FARM, Dalton, Pennsylvania

by Jann Rucquoi

Rabbity Hill (The Highland Center) is a rural, non-profit, cultural and ecological center dedicated to the arts and to simple systems in appropriate technology.

The center of activities is an old, spacious barn that once housed a large dairy herd. Since 1978, it has been the site of summer festivals, concerts, performances and workshops, for both professionals and non-professionals, for adults and children.

Rabbity Hill is 8 acres, some fields, some trees, a small pond, an old farm house, a huge barn and various outbuildings, facing into the west, north-west hills of the Endless Mountains, the chain past the Poconos, near Scranton, Pennsylvania. Besides the 12 and more people who are friends, workers, supporters, living in the community, we are a small nuclear family with two boys away at school.

Five years ago we lived here full time as a family. We had a good sized garden a la Ruth Stoutt. We had chickens, a rooster, a few sheep, dorsets, and 2 goats. Because of work requirements we have been living for the past 5 years in New York City, spending the summers working on the cultural events at Rabbity and having lots of people, young and older, join us for parts of the summer. Now we see moving back full time and beginning that which makes the most sense--living as a team of about 5 or 7 with room for expansion for summertime people.

We are looking for a few people who are interested in exploring participation in the growth of a small intentional community whose aim is to live in harmony with ourselves, others, and the land. We hope that our living will also be an example of how a few people, without fancy resources, income, or background can arrive at a certain degree of self-sufficiency and enrichment, benefiting themselves, their surroundings and those with whom they come in contact. We would also like to act as a bridge between various kinds of people--the seeker, the hippie, the artist and middle America, between city and country people, between young and old.

We seek harmony based on a mutual goal--to grow as conscious human beings, valuing honesty, com-

passion and humor--living a simple, scheduled existence, incorporating such disciplines as meditation, yoga, tai chi chu'an, etc., eating holistically and close to the earth, dividing our time between our own personal work and responsibilities and work in common group projects.

Of our two main projects, one has already been ongoing for the past 3 summers--cultural activities in the Barn. The other is the establishment of a Small Systems Demonstration Center.

The cultural activities happening in the Barn project is part of that "bridging" goal--bringing together different kinds of people, bridging cultural spaces. There is something very special and unthreatening that happens to people listening to Bach in the Barn with clusters of people on hay bales, old couches, bits of carpet, where children can nestle in their parent's arms or wander quietly out through the big sliding doors into the countryside. Audience and performers closely share in performances--poetry, dance, drama. It's a chance to take in a wide range of in-put from Baroque to blues, jazz to folk music that for some is a first introduction. It's a chance to bring in performers from the cities, from New York or Philadelphia, a good occasion for dialogue between people who might otherwise never meet. There are usually 4 to 6 events each summer. This coming summer there will be a Renaissance Festival to be held on Midsummer's Day, Saturday, June 20th; The Amor Musica Baroque Ensemble will return to perform on Sunday, June 14th; a Poetry and Jazz Festival is scheduled for July; and in August there will be a two day Blue Grass Jamboree.

The cultural program is organized by the non-profit organization of Rabbity Hill and has a hard working Board of Directors of 12 people from the community, plus 5 more advisors.

The second project, The Small Systems Demonstration Center, is really all about sharing in the actualizing of what we need to do for a group of people living here and accommodating guests in the summer months. It's about building the gardens following bio-dynamic french intensive methods, working out systems for integrating waste management, small livestock, the pond, the orchards, the fields, needs for heat, hot water, washing areas, living and working spaces--and building all of this up slowly, with those who come to participate, monitoring the work and sharing the results through documentation, open houses, etc. The effort is also being made now

to interest some foundations and individuals in helping build a financial base with some seed money. The actual work will move ahead as there are people who come to help. We're now pruning apple trees; next we'll start on the garden; and then we'll work on building at least one composting toilet.

We see our little community pooling income, sharing in planning and decisions, eventually establishing a land trust. It will take time and dialogue to feel our way as a community. We have the help of a network of like-minded individuals and communities around the world.

If you are interested, write: Jann Rucquoi, Rabbity Hill Farm, RD 2, Box 141, Dalton, PA 18414, or 800 Riverside Dr., New York, NY 10032.



ALPHA FARM, Deadwood, Oregon

(The following are excerpts from the latest Alpha newsletter, December 1980.)

We began our ninth year still in the process of examining our basic shared values and goals. We are an eclectic group, in some ways as different as you could imagine. Yet we find that our disparate beliefs, preferences, and interests need not divide us, but can be as beautifully complementary as the blending of a chorus.

At the end of this year we are nearing completion of our new five-bedroom "bunkhouse" dwelling. We are pleased and proud that we did all the work ourselves (with a little help from our friends and neighbors), including milling a good deal of the structural lumber, and that, when completed, the house will be paid in full.

From our fields came crops of rye, oats, wheat, corn, rapeseed, buckwheat, beans and hay. So plentiful was the bounty that our fields yielded that we found it necessary to wall off a section of the woodshed to create a space for grain storage. Skill and good weather helped us in a harvest of a rainbow of vegetables highlighted by over six hundred pounds of tomatoes and a ton and a half of potatoes.

Diligently now for seven years we have been filling mailboxes in western Lane County and we are

enjoying it more than ever. Through wind and rain and snow and gloom of night so the saying goes; we have seen all of it at one time or another, and we look forward to being of service to the patrons of our mail route for many years to come.

Alpha-Bit, opened just after we arrived here as a center for hospitality and friendship with the public, is now a thriving business. So much so as the year progressed that now we have nowhere to go but enlarge our facilities and expand the menu.

In all this activity we do not intend to become self-sufficient to the point of being self-involved. We want to pull our share in the greater picture and share what energy we have over and above maintaining a stable community. We were able to do that this year as never before. Many of us were freed from direct farm responsibilities to attend meetings where we thought we could be helpful, share our experiences of development through public speaking, and counsel with other communities to shed some light on common situations.



RAVEN ROCKS, INC., Beallsville, Ohio

(The following is from a brochure distributed by Raven Rocks during their Christmas tree sales last December.)

Raven Rocks, Incorporated, is ten years old this year.

In 1970 we took the big leap. We decided to buy 843 acres of scenic Ohio hill land so that we could preserve them. We also leaped into the Christmas tree business, as this was our only prospect of paying for the place. About 45,000 Christmas trees had already been planted on the land by former owners, and we had to learn how to care for, prune, harvest and sell them.

In volunteer time, we worked hard. A big morale builder along the way was winning first place for the best Scotch pine at the Ohio State Fair in 1975.

We had no idea we could do so well with the Christmas trees. For this reason, we were a little slow to realize how many trees we should be planting each year to keep up our supply. We couldn't have guessed we would wind up having annual retail demand for up to 5,000 trees. So, our plantings for the first few years were too small.

All of the original 45,000 trees are gone now, except for some Norway spruce. So in this tenth anniversary year, we are selling, along with our own, the best trees grown by others that we could secure. Some of these other trees were grown by the man who taught us most of what we know about Christmas trees.

Ten years have seen us not only sell a lot of Christmas trees. We've sought to improve Raven Rocks as a preserved area by adding important watershed land around the perimeter. We've invested years of research in an underground house that will have solar heat, wind and photovoltaic electricity, greenhouse food production, and internal processing of wastes to make fertilizer. The public will be invited to see this building when it is completed. The conversion of one old house on the property to a superinsulated home is nearing completion. Some of our members have undertaken the printing and distribution of the folk songs of the world.* Others have started a ready-mix concrete business, and have built a unique solar pole building to serve as a repair shop. We are distributors of the Clivus Multrum composting toilets. Besides these projects and occupations, members also work as engineers, doctors, photographers and secretaries.

*World Around Songs, Burnsville, NC

For more information about Raven Rocks or their specific projects, write: Raven Rocks, Inc., Rt. 1, 54118 Crum Rd., Beallsville, OH 43716.



CAMPHILL VILLAGE, Copake, New York

(The following is from the Camphill Christmas Newsletter, 1980.)

A most significant event is the beginning of a new Camphill place in Minnesota. Great courage, initiative and hard work, and the good will of a group of supporters has made it all possible and in October the contract was signed for the purchase of a 200-acre farm near the small town of Long Prairie, 115 miles north of Minneapolis. A milking herd of 25 head plus some young stock is part of the property as well as a nice little house. Hartmut and Gerda von Jeetze, who had come over from Europe back in 1961 in order to help establish our Village in Copake, New York, have left us in order to engage in this new pioneering venture. They have been joined by one of our Villagers and three staff children.

When recently a new book by Burton Baltt, "The Family Papers: A Return to Purgatory," came out which deals with the deplorable conditions still existing in many an institution, we were very pleased to read under the heading "Alternatives": "...the most strikingly total alternative to institutions we visited was Camphill Village in Copake, New York..." Photographs and a page of narrative give a very realistic and positive impression of our place.



Fellowship of Intentional Communities

by Jane Morgan

The Community Education Service Council, Inc. (formerly the Homer Morris Fund) held its annual business meeting on Sunday, March 15, and sponsored an informal gathering of about 40 people at Heathcote Center in Maryland on Saturday, March 14. Many of those present were from intentional communities and others were either interested in the subject or in finding a community for themselves. Over one third of those who attended are members of Community Service. It was very good to see old friends and to make new ones.

On Saturday morning we heard from Peggy Reinauer, President of the Holistic Community, which is a community of about 100 people located at an old resort hotel in Mt. Freedom, New Jersey. She explained that the community allows for varying degrees of commitment with a stable, core membership of around 30. Their financial needs are met through their real estate and security guard businesses. The latter work, she explained, gives much time for reading and meditation.

The men and women in the community live separately. Married people or stable couples are welcome, but temporary relationships, which weaken the community group and purposes, are discouraged. They believe that building strong character helps improve society. Unlike many communities, the women seem to dominate in this one.

A young man from the Holistic Community gave a fine yoga demonstration.

In the afternoon Kirkpatrick Sale, author of Human Scale, gave an interesting analysis of human scale in community. Everything, he said, has its optimum size, including community. Optimum size should be determined by human beings and their needs. He said that it has been found that five is the best number for a group of people working together if it wishes to accomplish much. It has also been found that the maximum number of people that an individual can relate to is about 1200. Most early settlements seem to have been about 500 people. This leads to the conclusion that the optimum size for a neighborhood might be 500 and for a community about 1000.

We also heard briefly from other people and communities represented at this gathering, such as Jann Rucquoi from Rabbity Hill Farm, whose article appears elsewhere in this issue, and from Mildred Loomis of the School of Living, Marjorie Ewbank from Bryn Gweled, Rueben Close from Tanguy, Dan Loubert of Cooperative Communities of America, Linda Riachs of Heathcote, Judson Brown, a former employee of Community Service, and Art Rosenblum of the Aquarian Research Foundation.



Readers Write

ON BOOK REVIEWS

Thanks for the Community Service NEWSLETTER just arrived. It prompts me to send off to you a comment on the two books, and related ones on decentralism, etc., which you reviewed. I agree that neither Ferguson nor Sale go deep enough. I feel the same way about Hazel Henderson, Mark Satin, and Mildred Loomis. In each case the thing which I find lacking is the following:

(a) Granted that in relation to the present situation, because institutions (including governments) have developed power far beyond their ability to or commitment to use it wisely and humanely, we must move in the direction of decentralism, local autonomy, etc. This still leaves unanswered the question as to what are the factors which should determine the extent of decentralization beyond which, at any given time and circumstance, it is hazardous to go. Obviously "no man is an island." Nor is the answer a series of the impossible dream, "the self-sufficient homestead." How, then, do we tell when we have decentralized enough, or too much?

(b) The second question whose answer I find lacking is related to the first. It is a question about organizational structure. Clearly, if a group is small enough, with sufficient face-to-face relationships, and good communication, goodwill, etc., many kinds of organizational structure can work, and work with humanness and equanimity. This is because in face-to-face relations, the kind Arthur Morgan so clearly and correctly advocated, our consciences get constant feed-back to each other as to the consequences of our actions on each other. BUT when we get beyond such face-to-face relations, which humans invariably do, our moral senses cannot and do not function adequately without organizational assistance. Thus, the question not dealt with by the above authors is: What are the essential ingredients in organizational structure which will adequately assist our moral senses in relation to this or that level of organizational complexity?

For instance, the Bill of Rights part of the U. S. Constitution gives a partial answer to this question. Though partially only, it serves as a protective screen against certain misuses of power. Note the words introducing the Bill

of Rights: "Congress shall make no laws respecting..." In short, it states certain options which shall not be power-implemented, those which violate "certain inalienable rights." Thus it places limits on the power of voting and on those who are able to politically manipulate that voting. It serves as a kind of moral watchdog, a kind of institutionalized "moral sense." It doesn't do an adequate job of it, not in what it states nor in the machinery it institutes for implementing what it states. But it is the kind of organizational protection we need against the misuse of power, where such power is employed beyond those face-to-face relations where our moral senses, consciences, etc., can function directly. Even small community organizations, such as make up community life in Yellow Springs and Ukiah, have at present inadequate solutions to this problem. We have been trying to generate awareness of it here in Ukiah, and now see some encouraging signs of hope.

One of our responses to this challenge is our slide show entitled New Hope for Meeting Global Crises. It is designed to foster creative thinking and discussion about the changes needed in political and economic structures in order to bring about fair sharing of the world's resources and at the same time protect inalienable rights.

New Hope for Meeting Global Crises is in three parts: Symptoms (19 minutes), Disease (19 minutes), and Healing Steps (27 minutes). With time for discussion following each part it is best to plan for about a three hour session. The cost of tape and slides is \$100.00. The tape only is \$10. The script only is \$1.00. Rental for tape and slides can be arranged. Write for further information to: Alfred and Dorothy Andersen, 10 Cherry Ct., Ukiah, CA 95482.

ABOUT THE JANUARY NEWSLETTER

I've wanted to tell you for some time what a fine issue the last Community Service NEWSLETTER was! Its matter-of-fact tone of optimism and hope is just what we need in these perilous times. And the longer we continue to be located here in what seems to us an overly-busy and uncaring urban area, the more we realize the importance of the small community and its interconnectedness and warmth. Please tell Ernest that we both thought his article just excellent! I love the way you put the paper together, too, with those black and white silhouettes which are precious.

Jean Putnam, Massachusetts

ABOUT HEALTH ORIENTED COMMUNITY

I thought you'd like to know how my plans for the formation of a health-oriented intentional community are progressing. When I attended the Community Service weekend conference last July, all I had was ideas and determination. Meeting experienced people there was very encouraging. Fortunately I found many interested people at the conference of the Natural Hygiene Society, and we have begun to get organized. Our group represents a marvelous range of skills and experience.

Next week I'm to become the first resident member of the Natural Hygiene Farm Community in South Carolina. Naturally, we are eager to recruit more members, so if you have any enquiries from vegetarians, feel free to refer them to us.

It's exciting to be able to actually start a community so soon. Mr. Kittelson had already incorporated in the spring, but I didn't know about him or his intentions until we formed the Natural Hygiene Community Network. The future looks promising--full of adventure and learning.
Helen Story, South Carolina

(For further information about this community, write to Helen at P. O. Box 14, Fountain Inn, South Carolina 29644.)

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ABOUT THE JANUARY NEWSLETTER

After reading Ernest Morgan's splendid article, "Without Vision the People Perish," in the Community Service NEWSLETTER for January-February, I am impelled to share with you an article of mine, which I enclose.* It was given as a lecture in Toronto last summer at the First Global Conference on the Future, where, to my surprise, it was well received. The society is composed, oddly, of people with widely varying perceptions and hopes for the future, from those, like myself, who seek to turn our society toward a simpler life-style, to the technofreaks who can hardly wait to travel from New York to Los Angeles in 21 minutes.

My choice of Antioch College was primarily because of the cooperative plan, but in retrospect it turned out that the far more important value was the influence of Arthur Morgan's philosophy and the splendid group of faculty and students who understood, intuitively and intellectually, that philosophy. I am glad you are carrying forward his ideas and spirit so effectively.

Rufus E. Miles, Jr., New Jersey

**(See condensation of "Energy Obesity," pg. 1 of this issue.)*



Announcements

GODDARD COLLEGE PEACE STUDIES PROGRAM

Special faculty resources in Peace Studies will be available through Goddard College's Adult Degree Program beginning with 12-day residences in January and June, in 1981 and in subsequent years. Each faculty-supervised, six month non-resident independent study project provides a full semester of credit toward the Goddard Bachelor of Arts degree.

Goddard College is a small experimental college offering a variety of nontraditional programs. For further information write: ADP Admissions, Goddard College, Plainfield, Vermont 05667.

LAND TRUST ASSISTANCE

The Institute for Community Economics helps community organizations and residents identify and analyze their land and housing problems, and evaluate the potential of a Community Land Trust to address those problems. ICE assists developing CLTs with: 1) community organizing and education; 2) legal incorporation, formulation of by-laws and land lease agreements; 4) financing, fund raising strategies, grant and loan sources, proposal writing; and, 5) negotiation with local, state and federal agencies and private organizations. In the past year, ICE has provided assistance to more than 15 Community Land Trusts and community groups in more than 10 states. For more information write: The Institute for Community Economics, 120 Boylston Street, Boston, MA 02116.



LAUREL HILL

The long-term goal of Laurel Hill Community is to become a self-sustaining collective, democratically sharing diverse projects in organic agriculture, renewable energy, cottage industry and social outreach. They hope in time to have 40 or more people sharing in a diversity of enterprises including a school for Laurel Hill children, apprenticeships, seminars, and conferences. Their immediate needs are for people with skill in fixing, building and growing things. For more information write: Pierce Butler, Laurel Hill, Rte. 3, Box 191-B, Natchez, Mississippi 39120.

BARRY HOLLOW LAND COOPERATIVE

An attractive 250 acre site near Ithaca, New York, is being planned as a land cooperative. Seven 5 acre homesites are available at \$10,000 each which will include exclusive use of 10 acres of agricultural land and shared use of common land and buildings. For further information write: Dennis Kolva, 421 Buffalo Hill Road, Broktondale, NY 14817.

EXPLORE COMMUNAL LIVING

Twin Oaks Community is offering three Communal Living Weeks this summer on our land in rural Virginia. This is an opportunity for those interested in communal living to try it for a week. Participants can explore most aspects of community; from working within an established community and attending workshops relating to communal life, to maintaining their own facilities.

Ten to twenty people will spend a part of each day experiencing the style of life at Twin Oaks, interacting and working with Twin Oaks members. With Twin Oaks members as facilitators, they will also set up a campsite for themselves in the woods, prepare a budget, run a kitchen, and establish good group communications.

The first Communal Living Week will be June 26-July 3; the second, for women only, will be July 24-31; and the third August 21-28. To register, or obtain further information, contact Communal Living Week, Twin Oaks Community, Louisa, VA 23093.



EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 15¢ postage per name.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. Though a minimum \$10 annual contribution includes a subscription to our NEWSLETTER, larger contributions are needed. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$16.00. All foreign members including Canadian please pay in U.S. currency.

YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections, and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 15¢ to remail your NEWSLETTER. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. So PLEASE SEND US YOUR OLD ADDRESS AND YOUR NEW ADDRESS.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

TRUSTEES

Phyllis Cannon, President; Ross Morgan, Vice President; Fran Ashley, Connie Bauer, Barry Childers, Howard Cort, Cyndie and Jim DeWeese, Charles Dressler, Frances Goodman, Virginia Hofmann, Paul and Jane Hoover, Griscom Morgan, John Morgan, Roderic O'Connor, and Clark Tibbits.

STAFF

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You can tell when one year has passed since you last contributed to Community Service by looking at the three digit number at the upper right hand corner of your mailing label. The first two digits are the month and the last is the year your subscription expires. Please renew your subscription now if it has expired or will expire before 061, June 1981. A minimum contribution for membership is \$10 a year. The need for larger gifts continues to increase.

HUMAN SCALE

Community Service Conference
Yellow Springs, Ohio
July 17 - 19, 1981

COMMUNITY SERVICE, INC.
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